THE JUDGMENT OF THE Old-Nonconformists AGAINST CONFORMITY TO THE Church of England;

Being the *Teſtimony* they bore againſt it, in the beginning of King *James*'s Reign.

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To all that truly wish *Jerusalem's* Prosperity and *Babylons* Destruction; *Wisdom* and *Understanding* be multiplyed upon you.

IN these dayes, if ever, that is true which the Wiseman said, Eccl. 12.12. There is no end in making many books, and much reading is a weariness to the flesh: *yet considering how heinous it is in the sight of the Lord to force men and women by cruel Persecutions, to bring their bodies to a Worship whereunto they cannot bring their spirits; we thought it our duty for Gods Glory, and the reformation thereof in this our own Nation, to publish this little Writing following, wherein is manifestly proved* by the Law of God, the Law of our Land, *and* his Majesties own divers Testimonies, *That no man ought to be persecuted for his Religion, be it true or false, so he testifie his faithful Allegiance to the King. What shall men do striving about matters of Religion till this be ended? For, if this be a truth, that the Kings of the Earth have power from God to compel by Persecution all their Subjects to believe as they believe, then wicked is it to resist, and the Persecutions of such is justly upon them, and the Magistrates that execute the same are clear from their blood, and it is upon their own heads: but if the Kings of the Earth have not power from God to compel by Persecution any of their Subjects to believe as they believe* (seeing Faith is the work of God) *then no lesse wicked is it in the sight of God to disobey, and the Persecutions of such are upon the Magistrates, and the blood of the Persecuted cryeth unto the Lord, and will be required at the Magistrates hands*

Wherefore in all humility, reverence and loyalty we do humbly desire of our Soveraign Lord the King, and all Gods Ministers under him, as Judges, Justices of Peace, &c. by whom this Persecution is executed, themselves to consider, not whether herein they please Lord Bishops, but whether they please the Lord Jesus Christ, *who after a little while shall judge all Judges according to their works, with a respect of persons, and therefore are commanded to* kiss the [illegible] he be angry, and they perish in the way. *Psal.* 2. *Our humble*

humble desire is, that they would consider what is testified in the Scriptures; *That* the Kings of the Earth shall give their power unto the Beast, till the words of God be fulfilled; then shall they take their power from her. *If it be granted (as it is) that the Kings of this Nation formerly have given their power unto that Romish Beast, it shall evidently appear that our Lord the King, and all Magistrates under him, do give their power to the same Beast, though the Beast be in another shape: For, as that spiritual Power or Beast of* Rome *sets up a Worship (as they pretend) for God, and force all thereto by cruel Persecutions, the Kings of the Earth giving their Power thereunto; So this spiritual Power, or Beast of* England, *sets up a Worship (as they pretend) for God, and force all thereto by cruel Persecutions, the Kings Majesty giving his Power hereunto. Oh that all that are in Authority would but consider by the Word of God (which shall judge them at the last day) what they do, when they force men against their souls and consciences to dissemble to believe as they believe, or as the King and State believe, they would withdraw their hands and hearts therefrom, and never do as they have done, partly through inconsideration, and partly to please Lord Bishops being in favour with the King.*

It cannot but with high thankfulness to God, and to the King, be acknowledged of all, that the Kings Majesty is no blood-thirsty man, for if he were, bodily destruction should be the portion of all that fear God, and endeavour to walk in his wayes, as may be seen in the primitive time of this spiritual Power, or Beast of England, *after that* K. Henry the eight *had cast off the Romist Beast and since (so far as leave hath been granted them) by hanging, burning, banishing, imprisoning, and what not, as the particulars might be named. Yet our most humble desire of our Lord the King, is, That he would not give his Power to force his faithful Subjects to dissemble to believe as he believes, in the least measure of Persecution; though it is no small Persecution to lye many years in filthy Prisons, in hunger, cold, idleness, divided from Wife, Family, Calling, left in continual miseries and temptations, so as Death would be to many less Persecution; seeing his Majesty confesseth, that* to change the mind must be the work of God. *And of the Lord Bishops we desire, that they would a little leave off persecuting those that*

that cannot believe as they, till they have proved that God is well-pleaſed therewith, and the ſouls of ſuch as ſubmit are in ſafety from Condemnation; let them prove this, and we proteſt we will for ever ſubmit unto them, and ſo will thouſands: and therefore if there be any ſpark of grace in them, let them ſet themſelves to give ſatisfaction either by word or writing, or both. But if they will not, but continue their cruel courſes as they have done, let them yet remember that they muſt come to Judgment, and have their Abominations ſet in order before them, and be torn in pieces when none ſhall deliver them.

And whereas they have no other colour of ground out of the Scriptures, than that they have canonized a Law, viz. That whoſoever ſhall affirm that the Kings Majeſty hath not the ſame power over the Church that the godly Kings of *Iſrael* had under the Law, &c. Let him be excommunicate *ipſo facto*. *The unſoundneſs of which ground is manifeſted in this Dialogue following, wherein is ſhewed their palpable ignorance, in that they know not the Myſtery of God; and therefore have they made this Canon in flattery to the King, only to ſupport their Pride and Cruelty: For, if the Kingdom or Land of* Iſrael, *or* Canaan *now under the Goſpel, be an earthly Kingdom or Land, or* Iſrael *now a worldly or fleſhly* Iſrael, *as both were under the Law, Then we would confeſs there ſhould be an earthly King thereof: But if the Kingdom of* Iſrael *now be not earthly, but heavenly,* Joh. 18. 36. *and the Iſraelites now not of this world,* Joh. 15. 19. *Then the King thereof is not of this world, as they are not of this world,* Joh. 17. 16. *And if theſe ſpiritual Lords confeſs that Chriſt is King now of the Land and People of* Iſrael, *but yet he hath left our Lord the King his Deputy, to make ſuch Laws and Lords over the Church as pleaſeth him; the Word of the Lord is againſt them,* There is but one Lord, (1 *Cor.* 12. 5.) *and* one Law-giver (*Jam.* 4. 12.) over his Church. *Nay, his Majeſty himſelf is againſt them, who ſaith,* There is no earthly Monarch over the Church, whoſe word muſt be a Law. *And ſaith further,* Chriſt is his Churches Monarch, and the holy Ghoſt his Deputy, *alledging Luk.* 22. 25. The Kings of the Gentiles bear rule one over another, &c. but it ſhall not be ſo among you. *Saying further,* Chriſt when he aſcended, left not *Peter* with them to direct

direct them in all truth, but promiſed to ſend the holy Ghoſt to them for that end, &c. *If any will be rebellious againſt the Word of the Lord herein, yet let them not be rebellious againſt the word of the King. Oh that any thing would prevail with them to make them leave off theſe cruel courſes, of perſecuting poor ſouls that deſire truly to fear God, and are moſt faithful Subjects to the King, and deſire alſo the ſalvation of the ſouls of theſe their cruel Perſecutors, who do ſeek their utter undoing by all the fore-named Perſecutions, only becauſe they cannot of faith offer up ſuch Worſhip to God as theſe ſpiritual Lords command; and the rather let them leave off perſecuting, ſeeing the Kings Majeſty acknowledgeth,* It is a ſure Rule in Divinity, That God loves not to plant his Church by Violence and Bloodſhed. *And if it be a Law for all Chriſtians, That in indifferent things one muſt not offend another, but the ſtrong to forbear rather than offend his weak brother; otherwiſe he* wounds the weak conſcience, and ſins againſt Chriſt, 1 *Cor.* 8. *Then how much leſs hath any man power to be Lord over the weak conſcience, forcing it to practiſe that it hath not faith in, bringing it thereby unto ſin, and unto condemnation,* Rom. 14. *We do unfainedly acknowledge the Authority of earthly Magiſtrates, Gods bleſſed Ordinance, and that all earthly Authority and Command appertains unto them; let them command what they will, we muſt obey, either to do or ſuffer upon pain of Gods diſpleaſure, beſides their puniſhment: But all men muſt let God alone with his Right, which is to be Lord and Law-giver to the ſoul, and not command obedience for God where he commandeth none. And this is only that which we dare not but maintain upon the peril of our ſouls, which is greater than bodily affliction: And only for the maintenance of Chriſts right herein do falſe Prophets and Deceivers (who by that craft are cloathed in fine apparrel, and fare deliciouſly every day) labour to make us odious in the ears and eyes of Prince and People, knowing well that if they had not power by Perſecution to force men to diſſemble to believe as they, their kingdom and gain would ſoon come to nought; the wickedneſs of which courſe is diſcovered in this following.*

For the manner, being Dialogue-wiſe, we thought it the fitteſt in two reſpects: Firſt, for the underſtanding of the ſimple, to whom eſpecially Gods Myſteries appertain, more than to the wiſe and prudent

dent of the world. Secondly, Because all the Objections that we have met with, might be set down, and the plainlier answered. And because we have faith and assurance that many will see and acknowledge the unlawfulness of tyrannizing over the Conscience, by persecuting the bodies of such as cannot be subject, We have also thought it meet to manifest the fearful estate of such subjection, that they may deliver their souls, if they will be saved: and also, have set down the beginning of that old and good way, that John Baptist, Christ Jesus *and his* Apostles, *have left unto all that will be saved unto the end of the World. Beseeching that Almighty Worker, that he would work in the Hearts and Consciences of men, that they may enquire for it, and that out of the Scriptures, and walk therein; then shall they find Rest unto their souls, although Afflictions to their bodies. Oh it is time for the Lord to work, for they have destroyed his Law, and have set up in many Nations such Worship for God as best pleaseth them that are in Authority, and have power to persecute the contrary-minded. Let all God's People cry,* How long, Lord? when wilt thou come to destroy Antichrist's cruel Kingdom, and establish Christ's meek and peaceable Kingdom? *As then hast begun, even come Lord Jesus by the Spirit of thy Mouth, and the Brightness of thy Coming, even come quickly.* Amen.

By Christ's unworthy Witnesses,

his Majesties faithful Subjects.

The Judgment of the *Old-Nonconformiſts*, againſt Conformity to the *Church* of *England*.

Antichriſtian.

WHy come you not to Church?

Chriſtian. What ſhould I do there?

Antich. *Worſhip God.*

Chr. I muſt worſhip God as he requireth, and not as any mortal man requireth.

Ant. *True, but the Worſhip that we require you to offer up, is the Worſhip God requireth.*

Ch. If it be ſo, I will with all willingneſs aſſent unto it; but my conſcience muſt be ſatisfied thereof by the Word of Truth, that I may have faith in it, otherwiſe it is my grievous ſin, *Rom.* 14. 23. For I may not believe it ſo to be, becauſe you affirm it.

Ant. *Well, you muſt go to Church, otherwiſe you are diſobedient to the Law, and will fall under puniſhment.*

Ch. But ſtill remember that you would have me worſhip God as you pretend, therefore let us agree what Worſhip God requireth: Chriſt ſaith, *Joh.* 4. 24. *God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and Truth.* Here we ſee what Worſhip God requireth, *viz.* That we worſhip him with our Souls and Spirits, and alſo that we worſhip him according to the Truth of his Word: And therefore for your Book-worſhip, if it were according to Truth, (from the which it is as far as light is from darkneſs) yet if I cannot offer it up with my ſpirit, it is not acceptable to God, but moſt abominable.

Ant. *Well, you muſt come to Church.*

Ch. I pray let me ask you a Queſtion, Do you ſeek the Glory of God, and the Salvation of my Soul herein, or your own Obedience?

Ant.

Ant. *I ſeek the Glory of God, and the Salvation of your Soul, and not my own Obedience.*

Ch. Then manifeſt it not by words only, but by deeds and truth; which if you do, you will not threaten me with puniſhment to cauſe me to come, but with meekneſs and patience ſatisfie my Conſcience by the Word of Truth, (for this is the duty of the Miniſter of Chriſt, 2 *Tim.* 2. 24.) that I may come with a willing mind, ſo ſhall I be accepted, 2 *Cor.* 8. 12. *Pſal.* 110. 3. For if by threatning me with puniſhment, as Impriſonment, Baniſhment, or Death, you cauſe me to bring my body, and not my ſpirit or ſoul, ſo ſhall I come near to the Lord with my lips, when my heart ſhall be far from him, which he accounteth vain worſhip and hypocriſie, *Mat.* 15.

Ant. *I perceive what you aim at, you would have none brought to Church, but ſuch as come willingly of themſelves, ſo ſhould every man worſhip God as himſelf pleaſeth.*

Ch. Your Concluſion I aim not at; for I acknowledge, that as there is but *one* God, ſo there is but *one* way of worſhipping him, out of the which way, whoſoever is, and repenteth not thereof, ſhall pay a dear price; and therefore it ſtandeth all men upon, not to pleaſe themſelves in worſhipping of him. But you perceive aright that I aim at this, That none ſhould be compelled to worſhip God, but ſuch as come willingly; for I will (by Gods aſſiſtance) prove moſt evidently by the Scriptures, that none ought, nor can be compelled to worſhip God to acceptance, by any worldly meass whatſoever.

Ant. *Prove that.*

Ch. Well, I prove what I have affirmed, thus: Firſt, *Heb.* 11. 6. *Without Faith it is impoſſible to pleaſe God*; and, Rom 14. 23. *Whatſoever is not of Faith, is ſin* Theſe two Scriptures prove moſt evidently, that whatſoever I have not Faith in, in worſhipping God, although it were undoubtedly true, I may not offer it up to God, for it is diſpleaſing to him, and it is a ſin againſt him: As alſo it appeareth plainly by him, that came unto the Kings Supper, and wanted his wedding garment, *Matth.* 22.

Ant. *It is the Kings Law that you muſt go to Church, and therefore you muſt be obedient.*

Ch. The intent of the Kings Law is not ſo, as appeareth both by the Statute for the Oath of Allegiance, and alſo by his Majeſties own words, manifeſted in his *Apologie* for the Oath of Allegiance, as is hereafter

more fully declared. For, if the intent of the Law were to make me come to Church to worſhip God, and not of Faith, the intent of the Law were to compel me to ſin, which his Majeſty requireth not.

Ant. *I deny not but whatſoever is not of Faith is ſin; but we would have you come to Church to worſhip God in Faith.*

Ch. It is not ſo: you regard not whether I have Faith or no; for if you did, you would not urge the Kings Law againſt me, which is but a carnal weapon, and cannot beget Faith, and therefore is no ſure ground of Faith. For, in my obedience to God, I muſt not *preſume above that that is written*, 1 Cor. 4.6. For, *the Word of God* is the only ground of Faith, *Rom.* 10. 17. and therefore if you would have me come in Faith, you would only urge the Law of the King of kings againſt me.

Ant. *Have not all the Learned of the Land conſidered of theſe things, and ſet them down? Are ſuch ſimple men as you likely to ſee more than all theſe?*

Ch. I demand of you whether they be not all ſubject to erre, as all men are; and therefore I muſt *try their ſpirits*, whether they erre or no, 1 *Joh.* 4. 1. For I may not hold, either that they cannot erre, or that if I find them to erre, I muſt obey them notwithſtanding; do you not herein teach me that Popiſh and accurſed Doctrine, that you inveigh ſo much againſt in the Papiſts, That I *muſt believe* as the Learned of the Land believe?

Ant. *I do not hold that they cannot erre.*

Ch. Yes, you hold either that they cannot erre, or, if they do erre, I muſt obey them; for, if I do not obey them, you threaten me with puniſhment.

Ant. *Nay, but I hold, that they being Learned do not erre, and therefore you muſt obey them.*

Ch. Then this is your Argument, The Learned do not erre, and therefore muſt be obeyed. The Biſhops and the reſt of that rank are learned, and do not erre, and therefore they muſt be obeyed Another Argument as vain as this may be collected from this ground: The Learned do not erre, and therefore muſt be obeyed. The Pope and the reſt of that rank are learned, (yea, as learned as yours) and do not erre, and therefore they muſt be obeyed. The one is as true as the other, but both abominable. If you prove, that they that want this Learning, muſt not meddle with the wayes of God but as theſe learned men teach them, then indeed you ſay ſomething; but if you cannot, as moſt certain it is

you

you cannot, (for the Word of God is againſt you herein) then for ſhame to God and men leave off your cruel perſecuting; For why do you perſecute men that cannot in faith ſubmit to your direction concerning the wayes of God, upon which conſiſteth their Salvation, if they walk in the true way of Faith with the love thereof, and their Condemnation if they walk in a by-path?

Ant. *Then I perceive if a man can plead that he hath not Faith in any thing which the King commands, he need not to be obedient.*

Ch. Would God all men could ſee your dealing herein. This is your uſual courſe when your mouth is ſtopped by the power of Gods Word that you know not what to anſwer, then you run to the Kings Command, and ſo make your matters good, like unto your predeceſſors the wicked Scribes and Phariſees, who when our Lord and Maſter had ſtopped their mouthes that they had no word of anſwer, then they ſought to make him a treſpaſſer againſt Cæſar; but I have learned in ſome weak meaſure, that as there is a Cæſar unto whom in conſcience I muſt be obedient, So there is another King, *one* JESUS, that is King of kings; unto whom if you will not be obedient, in *giving unto God that which is Gods, He will tear you in pieces, when there ſhall be none that can deliver you, and caſt you into the Lake that burneth with fire and brimſtone for evermore, where there ſhall be no reſt day nor night*; and therefore *agree with this your adverſary quickly, whilſt you are in the way with him.*

The Power and Authority of the King is earthly, and God hath commanded me *to ſubmit to every Ordinance of man*, 1 Pet. 2. 13,14. and therefore I have faith to ſubmit to what Ordinance of Man ſoever the King commands, if it be an humane Ordinance, and not againſt the manifeſt Word of God, let him require what he will, I muſt in conſcience obey him, with my body, goods, and all that I have: But my ſoul, wherewith I am to worſhip God, that belongeth to another King, *whoſe Kingdom is not of this World*, Joh. 18. 36. *Whoſe People muſt come willingly*, Pſal. 110. 3. *Whoſe weapons are not carnal, but ſpiritual*, 2 Cor. 10. 4. &c.

Ant. *Is this all the Authority that you will give to the King?*

Ch. What Authority can any mortal man require more, than of body, goods, life, and all that appertaineth to the outward man? The *heart God requireth*, Prov. 23. 26. He commanded *to give unto Cæſar the things that are Cæſars, and to Himſelf the things that are His*,

Luk.

Luk. 20. 25. Now if all the outward man be Cæſars, and the inward man too, ſo that he muſt be obeyed in his own matters, and in God's matters alſo, then tell us what ſhall be given to God? If you, or any man, will give him more Power or Authority than I give him, then you give him more than his Majeſty requireth, as ſhall be ſhewed.

Ant. *We do not ſay that the King can compel the ſoul, but only the outward man.*

Ch. If he cannot compel my ſoul, he cannot compel me to worſhip God, for God cannot be worſhipped without the ſoul, *Joh.* 4. 24. If you ſay he may compel me to offer up a worſhip only with my body, (for the ſpirit you confeſs he cannot compel) To whom is that worſhip? not to God. Then conſider you who they worſhip that are thus compelled, (ſay you by the King.) Let it well be here obſerved, that you make the King a commander of ſuch worſhip as is not to God, contrary to his Majeſties own mind, manifeſt in his Writings. But this you do, not to advance Gods Glory, nor the Kings Honour, but your own curſed kingdom of darkneſs, which you hold by flattery and falſhood. For, if this compelled worſhip (which is not to God) were taken away, then your kingdom would fall to Hell, from whence it came; and therefore all men may here ſee it is ſupported only by wickedneſs.

Ant; *I confeſs the Kings Authority is earthly, but he is Head over the Church under Chriſt.*

Ch. God forbid that any mortal man ſhould ſo equalize himſelf with Chriſt, who alone is *Head of his Church, as the Husband is of the Wife*, Eph. 5. 23. and hath left no Vice-gerent in that his Office, for he is never abſent from his Church, *Mat.* 18. 20. and 28. 20. All that any mortal man can be, is to be a ſubject of his Kingdom; for there is but *one Lord*, 1 Cor 12. 5. and *one Law-giver*, Jam. 3. 12. And that this is ſo, his Majeſty confirmeth by his own teſtimony, in his Apology for the Oath of Allegiance, pag. 46, 47. *But as I well allow of the Hyrarchy of the Church for diſtinction of Orders, (for ſo I underſtand it) ſo I utterly deny that there is any earthly Monarch thereof, whoſe word muſt be a Law, and who cannot erre in his ſentence by an infallibility of ſpirit: becauſe earthly Kingdoms muſt have earthly Monarchs, it doth not follow that the Church muſt have a viſible Monarch too: For the World hath not one earthly temporal Monarch; Chriſt is his Churches Monarch, and the Holy Ghoſt his Deputy. The Kings of the Gentiles reign over them, but ye ſhall not be ſo*, Luk. 22. 25. *Chriſt did not promiſe before*

before his Aſcenſion to leave Peter *with them, to direct and inſtruct them in all things; but he promiſed to ſend the Holy Ghoſt unto them for that end.* Theſe are his Highneſs own words, whereby it evidently appeareth his Majeſty challengeth no ſupremacy over the Church, but laboureth to overthrow that abominable exaltation of that Man of Sin in the *Romiſh Profeſſion*; for Chriſt hath given no Supremacy in, or over his Church to any mortal man, but expreſly commanded the contrary, as that place of *Luke*, mentioned by his Majeſty, plainly declareth. His Highneſs is ſupream Head and Governour over all his Subjects Bodies and Goods within his Dominions, and therein I deteſt and abhor all forreign Powers whatſoever.

But now for the thing in controverſie betwixt you and me, of compelling men by Perſecutions to do ſervice to God (as is pretended) wherein they have not Faith: it ſhall be manifeſt not to be of God, in that Chriſt Jeſus himſelf, the only Lord and Law-giver to the ſoul, neither had any ſuch Power and Authority, neither taught any ſuch thing to his Diſciples, but the contrary. Firſt, *Mat.* 28. 18, 19. *All Power is given me in Heaven and in Earth; Go therefore and teach all Nations.* And 2 Cor. 10. 4. *The weapons of our warfare are not carnal, but mighty through God, to caſt down ſtrong Holds, &c.* Here we ſee Chriſt hath no worldly power, nor worldly weapons. Secondly, He practiſed and taught the contrary. When the *Samaritans* would not receive him going to *Jeruſalem*, *Luke* 9. his Diſciples would have had Fire come down from Heaven and devoured them, but Chriſt rebuked them, and ſaid, *Ye know not of what ſpirit ye are of: for the Son of man is not come to deſtroy mens lives, but to ſave them.* And the Apoſtle by the Spirit of Chriſt, 2 *Tim.* 2. 24. commandeth the Servants of the Lord, *not to ſtrive; but to be gentle towards all men, apt to teach, ſuffering the evil-men patiently; inſtructing them with meekneſs that are contrary-minded; proving, if God at any time will give them repentance, that they may know the truth, and come to amendment out of the Devils ſnare, &c.* Theſe Scriptures need no explanation for this moſt evident Truth.

Ant. *Well, yet notwithſtanding all this, it is manifeſt in the Scriptures, by the Example of the Apoſtle* Peter *ſmiting* Ananias *and* Saphira *to death,* Act. 5. *and of the Apoſtle* Paul *ſtriking* Elymas *the Sorcerer blind,* Act. 13. 11. *and alſo by delivering* Hymeneus *and* Alexander *unto Satan for the deſtruction of the fleſh; that puniſhment upon the body*

may

may be uſed, and the fleſh deſtroyed: For if it were lawful for them to ſmite to death, and the like, though by extraordinary means, then it muſt be lawful for us by ordinary means, ſince extraordinary means now fail: If you ſay it be not lawful for us, then you muſt ſay it was not lawful for them, and that were to accuſe them of laying a falſe foundation, which none fearing God will affirm.

Ch. I dare not once admit of ſuch a thought, as to diſallow the truth of that Foundation which the Apoſtles, as skilfull Maſter-builders, have laid: But for your Argument of *Peters* extraordinary ſmiting of *Ananias* and *Saphira*, he neither laid hand upon them, nor threatned them by word, only declared what ſhould befall them from God; and therefore ſerveth nothing to your purpoſe. Alſo that of *Paul* to *Elymas*, he laid no hands upon him, but only declared the Lords hand upon him, and the judgment that ſhould follow. If you can ſo pronounce, and it ſo come to paſs upon any, do it, and then it may be you may be accounted Maſter-builders, and layers of a new foundation, or another Goſpel. And for the Apoſtle *Paul* his delivering *Hymeneus* and *Alexander* unto Satan, 1 *Tim.* 1. 20. it was not by any temporal ſword or power, but even *by the Power of our Lord Jeſus Chriſt, in his Name, by the ſword of the Spirit*, 1 Cor. 5. 4. And this was not extraordinary, but ordinary, to continue in all Churches to the end; and not to deſtroy the outward man, as you teach and practiſe, but to deſtroy thoſe luſtful affections which dwell in the fleſh, that ſo the fleſh being mortified, the Spirit may be quickned, and the Soul ſaved in the day of the Lord Jeſus. And whereas you ſay, that as they did it by extraordinary means, ſo you may do it by ordinary means: If you would uſe only thoſe weapons which Chriſt commanded his Diſciples to uſe in this buſineſs, which are not carnal, we would agree with you herein; but if your ordinary means be ſuch as Chriſt never had, nor any of his Diſciples, then it is a means of your own deviſing, for Chriſt hath all means whatſoever for bringing men to the obedience of the Truth.

Ant. *Doth not Chriſt in the Parable teach, that he compelled all to come in?*

Ch. I demand of you, wherewith doth he compel them? he hath no carnal weapons: Doth he not compel them by his Word, which is *his two-edged Sword?* Heb. 4. 12. Rev. 2. 12. Doth *he ſmite the Earth with any other weapons than by the breath of his lips?* Iſa. 11. 4.

Ant. *Well then, you ſee then compulſion may be uſed.*

Ch. Yes,

Ch. Yes, I confeſs to you ſuch compulſion as much as you will, if when you have done you will walk in his ſteps, who when the *Gaderens prayed him to depart, he left them*, and taught his Diſciples where they ſhould preach the Word of God, if they would not receive them, *that they ſhould ſhake off the duſt of their feet for a witneſs againſt them*, *Mat.* 10. 14. which accordingly they practiſed, *Act.* 13. 51. and 18. 6. &c. He never taught them to pull the contrary-minded out of their houſes, and put them in Priſons, to the undoing of them, their wives and children: This was *Saul's* courſe when he was a Blaſphemer and Perſecutor, &c. *Act.* 9. 1, *&c.* Chriſt taught his Diſciples *to wait if at any time God would give the contrary-minded repentance*, and not to prevent their repentance by ſeeking their blood.

Indifferent man. *I have heard you all this while, and by that I have heard, I ſee evidently that none ought to be compelled by any worldly means to worſhip God, neither can any be accepted in ſuch worſhip, in that it is Spiritual Worſhip that he accepteth.*

Ch. Bleſſed be the Lord that you ſee it, I would not you only, but all men did ſee that the ſword of the Magiſtrate, and all afflictions proceeding therefrom, are only upon the outward man, and connot convert a ſoul from going aſtray, nor beget faith; for, *Faith comes by hearing the Word of God*, Rom. 10. 17. and therefore is no inſtrument in this work. All that the Magiſtrate can do, is to compel me to bring my body; for, except there be a willing mind, which no man can ſee, there is no acceptance with God; and therefore it is not Gods Glory, nor my acceptance with him they ſeek by forcing me, but meerly their own Obedience, to God's great diſhonour, and the deſtruction of my ſoul, if I ſhould ſo do. But if it would ſuffice them to bring my body to that they call their Church, and require of me no worſhip: I will go when they will, only not when their falſe worſhip is performed. For I abhor the accurſed Doctrine of the *Familiſts* herein.

Indif. *It is a lamentable thing to conſider how many thouſands in this Nation there be, that for fear of trouble ſubmit to things in Religion which they diſapprove of.*

Ch. Oh! whoſe eyes do not guſh out with tears in the conſideration thereof? ſeeing in all that God is highly diſpleaſed, and all thoſe are under the Judgments of God everlaſtingly, if they repent not.

Ant. *If it were as you would have it, that all Religions ſhould be ſuf-*

 fered,

fered, how dangerous would it be to the Kings Perſon and State? what Treacheries and Treaſons would be plotted?

Indif. *Indeed that is a thing greatly to be ſuſpected: but if permiſſion of all Religions could be cleared in that, there is no queſtion but it might prevail with the King and State.*

Ch. If it be not cleared of that, then let all men abhor it. It is the Commandment of him, who is the God, not of *confuſion*, but of *Peace and Order*, and therefore to be obeyed, *Mat.* 13. 30. *Let the good and bad grow together unto the end of the world; Suffering the contrary-minded patiently, proving, if God at any time will give them repentance that they may acknowledge the Truth, &c.* Firſt, for all thoſe that ſeek and practiſe in themſelves Reformation in Religion, Satan himſelf cannot task them with the leaſt jot of Treachery: And for the *Papiſts*, may it not juſtly be ſuſpected that one chief cauſe of all their Treaſons hath been becauſe of all the Compulſions that have been uſed againſt their Conſciences, in compelling them to the Worſhip practiſed in publick, according to the Law of this Land; which being taken away, there is no doubt but they would be much more peaceable; as we ſee it verified in divers other Nations, where no ſuch Compulſion is uſed: for, if they might have freedom in their Religion, unto their faithful Allegiance to the King, the fear of the Kings Laws, and their own Proſperity and Peace, would make them live more inoffenſively in that reſpect.

Indif. *Only the* Papiſts *are dangerous, in that ſome of them hold, That the Kings and Princes that be Excommunicated by the Pope, may be depoſed or murdered by their Subjects, or any other.*

Ch. For that damnable and accurſed Doctrine, as we abhor it with our ſouls, ſo we deſire all other may: and therefore all the Laws that can be made for the prevention of ſuch execrable practices are moſt neceſſary. But now I deſire all men to ſee, that the Biſhops and we juſtly cry out againſt this accurſed doctrine and practice in the Pope and his aſſociates. That Princes ſhould be murdered by their Subjects for contrary-mindedneſs in Religion, yet they teach the King to murder his Subjects for the ſelf-ſame thing, *viz.* for being contrary-minded to them in their Religion. So likewiſe, as that accurſed doctrine is to be abhorred in the *Papiſts*, who teach Subjects not to be obedient to their Princes that are excommunicated by the Pope: even ſo is that accurſed doctrine of the Biſhops to be abhorred, who teach Princes not to protect their Subjects that are excommunicated by them, in not affording them either

Law

Law or Juſtice, nor to bear Teſtimony in any Court. Do not the Biſhops herein juſtifie this accurſed doctrine and practice in the *Papiſts?*

Ant. *There is a great difference in the perſons, for the one are Princes, the other Subjects; and Subjects muſt be obedient.*

Ch. Moſt true it is; but is it not alſo true, that Princes muſt afford all their Subjects Juſtice and Equity, although they be as Heathens and Publicans? For, if Princes be freed from doing Right and Juſtice, and protecting their Subjects that be excommunicated, why are not Subjects alſo freed from Subjection and Allegiance to their Princes, being excommunicated, if Excommunication be Chriſt's Law to all alike that will be ſaved, without reſpect of perſons? And alſo, Is not that Law of Chriſt herein to be obſerved, That *whatſoever ye would men ſhould do unto you, even ſo do ye unto them?* Mat. 7. 12. And therefore, as Princes would that all their Subjects ſhould be faithfull and obedient unto them; ſo ought Princes to be juſt and equal to all their Subjects, in maintaining them in every juſt and equal cauſe between man and man: For, *For this cauſe* (not for Religion) ſaith the Apoſtle, the Saints at *Rome payed Tribute to Caſar* their Heathen Prince, who was againſt them in Religion. Shall they not eſcape Damnation for this accurſed doctrine and practice, and think ye you ſhall? *Thou that judgeſt another, judgeſt thou not thy ſelf?* By this it may appear, as alſo by exceeding many other doctrines and practices, how near you are to that bloody ſpiritual power, what pretences to the contrary ſoever you make.

Ant. *It were a lamentable thing if that bloody Religion ſhould be practiſed again in this Nation.*

Ch. I acknowledge it a bloody Religion, but God hath caſt down the Power thereof in this Kingdom, bleſſed be his Name: but I would you could ſee your own cruel bloody Religion; But that God of his mercy hath reſtrained it by the Kings Majeſty (who thirſteth not after blood) How many, only for ſeeking Reformation in Religion, have been put to death by your Power in the dayes of Qu. *Elizabeth?* and how many, both then and ſince, have been conſumed to death in Priſons? Yea, ſince that cruel ſpiritual Power hath been ſet up, hath not Hanging, Burning, Exile, Impriſonments, and all manner of contempt been uſed, and all for *Religion?* (although ſome for grievous Errours) and yet you ſee not this to be a bloody Religion. Further, You cry out of their bloody Cruelty; the reaſon is, becauſe you will not be of their Religion: And when you have done, your ſelves are moſt bloody and

cruel (so far as is in your power) because we, and all men will not not be of your Religion.

Ant. *If men hold Errors, and will not obey the Truth, do they not sin against God, and deserve punishment?*

Ch. Yes, such deserve punishment, but God hath appointed their punishment, and the time thereof. Their punishment, *Rom.* 2. 8, 9. *To them that are contentious, and disobey the Truth, and obey unrighteousness, shall be Indignation and Wrath, Tribulation and Anguish shall be upon the soul of every one that doth evil*, Mark 16. 16. *He that will not believe, shall be damned*, 2 Thes. 1. 8. *In flaming fire, rendring Vengeance unto them that know not God, and obey not the Gospel of our Lord Jesus Christ; which shall be punished with everlasting perdition from the Presence of the Lord, and the Glory of his Power.* The time thereof is mentioned in the last recited place, ver. 7. *When the Lord Jesus shall shew Himself from Heaven with his mighty Angels.* And *Rom.* 2.5. *The day of Wrath.* And ver. 16. *At that day when God shall judge the secrets of men by Jesus Christ.* And *Mat.* 13. 40, 41. *At the end of this World the Son of man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of Fire, &c.* Here is shewed the Punisher, the Punishment, and the Time thereof. This Punisher hath commanded you to wait for their repentance (by his own example) which is in his hands to give them; and not to cut them off, and send them to Hell, as you teach and practise, which is contrary to God, who *is patient towards mockers, which walk after their own lusts*, 2 Pet. 3. 3. *Because he would have no man to perish, but would that all men whatsoever should come to repentance.* But you (contrary to Him) use all means you can to cut men off that they might perish, in that you seek to destroy their bodies whilst they remain in their errors.

Ant. *I confess that God commandeth* (Matth. 13.) *that the good and bad must grow together unto the end of the World, but that is in the Church.*

Ch. Well, if that be the true exposition, I pray you why do you then excommunicate any out of your Church, contrary to your own acknowledgment? And here let all men take notice, that by this Exposition you overthrow your own Excommunication quite, and accuse Christ for giving a Rule, *Mat.* 18. and the Apostle *Paul*, and the Church of *Corinth* for practising that Rule, 1 *Cor.* 5. in casting out of the Church:

For

For you say, all must grow together to the end in the Church: But the Exposition of the Law-giver himself is against you, that *the Field is the World*, ver. 38. Yet in that you confess that the Wicked and the Godly must be let alone in the Church unto the end, then much more in the World unto the end: For, if the Wicked pollute not the Church, sure it is they pollute not the World. This then you are commanded unto ver. 29, 30. *Nay, gather them not, let them grow together unto the end of the World.*

Ant. *Let them come to Church, and they shall grow together unto the end.*

Ch. Indeed I think so. Hereby you manifest you regard not how wicked and ungodly men be; so they come to your Church, you will not destroy them, though they remain in their abominable lusts: but if they will not come to your Church, let them be Wheat or Tares, you will gather them, and (as much as in you is) send them to burning. Herein all men may see, as I said before, that you seek your own Glory and Obedience, and not Gods, and so exalt your selves above God, 2 *Thess.* 2.

Indif. *Well, I bless God, I see this as clearly as the Sun shining in his brightness, That it is to fight against God to compel any, contrary to their consciences, to perform any service unto Him, in that there are so many places of Scripture commanding the contrary.*

Ch. The whole New Testament throughout in all the Doctrines and Practices of Christ and his Disciples, teach no such thing as compelling men by Persecutions and Afflictions to obey the Gospel, but the direct contrary, *viz.* to suffer at the hands of the wicked; when they were *persecuted for Righteousness sake, to suffer it*; when the unbelievers and wicked *curse them, to bless, and pray for their repentance, and that God would forgive them, and never lay these sins to their charge*, as our Saviour, *Luke* 23. 34. *Stephen*, Act. 7. 60. and the rest did. And for a conclusion of this point, that your Faith may be full herein, consider, that we are to wait for the Jews Conversion, and not to destroy them.

Indif. *It is true, that might give all men satisfaction in these things.*

Ch. Oh yes, if men had any regard of God or his Word, they would never deal more in this thing: the Lord, we see, *Rom.* 11. hath promised, That when the fulness of the Gentiles is come in, the Jews shall be converted. Now if the Jews, who are such fearful Blasphemers of Christ and his Gospel, that contemn him and his Testament with all despite,

deſpite, if their Converſion muſt be waited for, that they may not be deſtroyed from off the face of the Earth, then who may not ſee (if they ſhut not their eyes) that the Converſion of all is to be waited for? and, that no man for blaſpheming Chriſt and his Goſpel may be deſtroyed, or afflicted by Impriſonments, Death, or any Calamity whatſoever.

Indif. *It is not to be gain-ſayed with any ſhew of truth. I would God the Kings Majeſty would conſider of this point, ſeeing that the cruel Biſhops, by uſing his Power, commit ſuch ſin againſt God in this thing, both in perſecuting them that cannot in faith yeeld, and alſo in forcing them that do yeeld, contrary to their conſciences, to ſin againſt God, and to periſh, if they repent not.*

Ch. I am perſwaded, that if his Highneſs did but once well weigh and conſider it, he would never ſuffer ſuch high iniquity to be committed againſt God, contrary to his expreſs Commandment, and all to be done by the King's Power, for nothing have they elſe to bear them out. The Lord perſwade the hearts of his Majeſty and his poſterity unto it, ſeeing his Throne is eſtabliſhed by him, that he and his Poſterity may ſit and reign over theſe Nations and Kingdoms, till Jeſus Chriſt the Commander of theſe things, come in his Glory to recompence every man according to his works, without reſpect of perſons.

Ant. *If wicked Malefactors ſhould be let alone to the end of the World, then where is the Magiſtrates Sword? it is of no force if evil men may not be cut off.*

Ch. I acknowledge unfeignedly, that God hath given to Magiſtrates a Sword to cut off wicked men, and to reward the well-doers, *Rom.* 13. But this Miniſtry is a worldly Miniſtry, their Sword is a worldly Sword, their puniſhments can extend no further than the outward man; they can but *kill the body*, Luke 12. 4. And therefore this Miniſtry and Sword is appointed only to puniſh the breach of worldly Ordinances, which is all that God hath given to any mortal man to puniſh. The King may make Laws for the ſafety and good of his Perſon, State, and Subjects, againſt the which whoſoever is diſloyal or diſobedient, he may diſpoſe of them at his pleaſure; the Lord hath given him this Sword and Authority, fore-ſeeing in his Eternal Wiſdom, that if this his Ordinance of Magiſtracy were not, there would be no living for men in the world, and eſpecially for the Godly; and therefore the Godly have particular cauſe to glorifie God for this his bleſſed Ordinance of Magiſtracy, and to regard it with all reverence,

But

But now, the breach of Christs Laws, of the which we all this while speak, which is the thing only I stand upon; His Kingdom is spiritual, his Laws spiritual, the Transgressions spiritual, the Punishment spiritual; everlasting Death of Soul; his Sword spiritual: no carnal or worldly weapon is given to the supportation of his Kingdom, nor to punish the Transgressors of the Laws of this Kingdom: The Law-giver himself hath commanded that the Transgressors of these Laws *should be let alone until the harvest*; because he knows, they that are now *Tares*, may hereafter come to repentance, and *become Wheat*: they that are now *Blasphemers*, *Persecutors* and *Oppressors*, as *Paul* was, may by the power of Gods Word *become Faithful*, and a *faithful Witness*, as he was: They that are now *Fornicators*, &c. as some of the *Corinthians* once were, 1 *Cor.* 6. 9. may hereafter become *washed*, *cleansed*, and *sanctified*, as they were: They that are now *no People*, *nor under Mercy*, as the Saints sometimes were, 1 *Pet.* 2. 10. may hereafter become *the People of God*, *and obtain Mercy*, as they did: All come not at the *first hour*, some come not till the *eleventh hour*; if those that come not till the last hour should be destroyed, because they came not at the first hour, then should they never come, but be prevented.

Ant. *Were not Blasphemers put to death in time of the Law? Lev.* 24. 11. &c.

Ch. Yes, an *Israelite* blaspheming the Lord, or doing any thing presumptuously, which was Blasphemy, *Numb.* 15. 30. no Sacrifice was to be offered for him: But would you from hence have the Kings Majesty put all his Subjects to death that contemn the Truth of Christ? If yea, see what will follow. All Papists ought to be put to death, who are direct Blasphemers, *Rev.* 16. 10, 11. *When the Vial of Gods Wrath was poured upon the Throne of the Beast*, (which all *England* confess is meant the Popish Power) *they blasphemed the God of Heaven*, &c. All the Jews, that speak many things blasphemously against Christ, ought to be put to death: Yea, of what Profession soever he be, doing any thing presumptuously against Christ, ought to be put to death by your Affirmation; no Sacrifice to be offered, no Repentance to be admitted, dye he must under two or three Witnesses. But that this is most false, Christ and his Apostles in his Testament do manifestly declare, as is before shewed. Was not *Paul* a Blasphemer? yet received to mercy. But this the holy Ghost teacheth from Blasphemy under the Law, *Heb.* 10. 28. *He that despised Moses Law, died without mercy, under two or three*

three Witneſſes: Of how much ſorer puniſhment ſuppoſe ye, ſhall he be thought worthy, that treadeth under foot the Son of God, and counteth the Blood of the Teſtament as an unholy thing, wherewith he was ſanctified, and doth deſpite to the Spirit of Grace? ſpeaking of ſuch as had received and acknowledged the Truth, ver. 26. This is now the due proportion, an *Iſraelite* according to the fleſh, in the time of the Law preſumptuouſly ſinning againſt Gods Commandment, by his Command muſt die by the worldly Sword, no Sacrifice was to be offered for him: So in the New Teſtament, or time of the Goſpel, a ſpiritual *Iſraelite* according to the Faith, contemptuouſly or deſpitefully ſinning againſt Chriſts Commands, which he hath formerly acknowledged, deſpiting and contemning them, by his Command muſt die by the ſpiritual Sword, no repentance to be admitted, ſeeing *he crucifieth again to himſelf the Son of God, and makes a mock of him*, Heb. 6. 6. *David* and *Peter* came not within this compaſs; though they ſinned of knowledge, yet they did it not contemptuouſly or deſpitefully, but through frailty. If an *Iſraelite* under the Law did ought through *ignorance*, as *Numb.* 15. or through *frailty*, as *Levit.* 6. there was Sacrifice for him: So under the Goſpel, an *Iſraelite* doing ought through ignotance, or through frailty, as *Peter* and *Barnabas*, with the reſt of the Jews, mentioned *Gal.* 2. or the *Inceſtuous Perſon*, 1 Cor. 5. there is Repentance for him. This is it that confounds all true Religion; That becauſe it was ſo in the time of the Law, therefore it may be ſo in the time of the Goſpel: by which reaſon men might ſet up as truly the whole Law, as ſome part, and utterly aboliſh Chriſt. I pray you ſeriouſly conſider what is here ſaid.

Ant. *Hath not the King the ſame Power that the Kings of Iſrael had, who compelled men to the obſervation of the Law of God?*

Ch. Firſt, I anſwer you: That the Kings of *Iſrael* had never power from God to ſet up any thing in or for the the ſervice of God, but that only which was commanded by God, *Deut.* 4. 2. no, not ſo much as the manner of any Law, *Numb.* 15. 16. and 9. 14. and therefore this will not ſerve your purpoſe, that Kings may ſet up within their Dominions ſuch ſpiritual Lords and Laws for the ſerving of God; no, nor the manner thereof, as may beſt pleaſe themſelves, under what pretence ſoever; thereby making God for his Worſhip ſubject to their pleaſures. And his Majeſty acknowledgeth that *Chriſts Church after the eſtabliſhing of it by miracles in the primitive time, was ever after to be governed within the limits of his revealed will.* Speech at Parliam. *Anno* 1609.

Secondly,

Secondly, the Kings of *Iſrael* might compel men to the Sacrifices and Ordinances of the Old Teſtament, all which were carnal, and purged not the conſcience, *Heb.* 9. 9, 10. as Circumciſion, the Paſſeover, &c. But no mortal man, whatſoever he be, can compel any man to offer the Sacrifices of the New Teſtament, which are ſpiritual, and purge the conſcience, except he can beget Faith in him, and convert his ſoul. The Ordinances of the Old Teſtament were to be performed by the poſterity of *Abraham* according to the fleſh, that thereby they might be taught Chriſt: but the Ordinances of the New Teſtament are to be performed only by the poſterity of *Abraham* according to Faith, that have learned Chriſt, and have put on Chriſt, and ſo *having Him, all things elſe appertain unto them.* But one thing I demand of you, Who now is King of *Iſrael?*

Ant. *I confeſs CHRIST is King of* Iſrael.

Ch. Yes, CHRIST alone is King of *Iſrael,* that ſits upon *Davids* Throne, and therefore mark the true proportion: In the time of the Old Teſtament the Kings of *Iſrael* had power from God to compel all to the Ordinances of God, or to cut them off by their Sword from the earthly Land of *Canaan,* and the Promiſes thereof: So in the New Teſtament the King of *Iſrael,* Chriſt Jeſus, hath power from the Father to compel all to the Ordinances of God, or to cut them off by his Sword from the heavenly Land of *Canaan,* and the Promiſes thereof. The *Kings* of *Iſrael* only had this power *under the Law,* and the *King* of *Iſrael* only hath this power under the *Goſpel:* And therefore whoſoever will challenge this power under the Goſpel, he muſt be the King of *Iſrael* in the time of the Goſpel, which is peculiar only to Jeſus Chriſt, unto whom all Power in Heaven and Earth is given.

And let it be here well obſerved, that by this opinion of yours you make the Kingdom and Ordinances of *Iſrael* under the Law, and the Kingdom & Ordinances of *Iſrael* under the Goſpel all one; directly contrary to the whole Scripture: for the Kingdom and Ordinances of *Iſrael* under the Law were of this world, but the Kingdom and Ordinances of *Iſrael* under the Goſpel are not of this world, as Chriſt the King thereof himſelf teſtifieth, *John* 28. And therefore you ſetting up a worldly King over this Heavenly Kingdom and Ordinances, you and all of your Profeſſion declare your ſelves to be of that worldly kingdom, and ſo to look for that Heavenly and Spiritual King yet to come in the fleſh; being of the number of thoſe that deny Him to be come in the fleſh, and ſo

 are

are Deceivers and Antichriſts, whatſoever you ſay to the contrary.

Ant. *Well, yet I cannot ſee, but that as the Kings of* Iſrael *had power from God to compel all their Subjects to the Worſhip then appointed; ſo the King, being a Chriſtian King, hath power to compel his Subjects to the Worſhip now appointed.*

Ch. You may ſee, if you ſhut not your eyes, that what power the *Kings of Iſrael* had under the Law in matters of Religion, Chriſt Jeſus the *King of Iſrael* hath under the Goſpel: but I pray let me ask you this Queſtion, you ſay the Kings Majeſty hath this power as he is a *Chriſtian King:* my Queſtion is, Whether it appertain unto him as he is a *King*, or as he is a *Chriſtian?*

Ant. *Neither ſimply as he is a King, nor as he is a Chriſtian, but joyntly as he is compleat in them both: for I grant that no Heathen King hath power to compel in matters of Religion, but a Chriſtian King hath.*

Ch. Then you confeſs that if a *Chriſtian King* may be deprived of his *Chriſtianity*, (for of his *Kingdom* or *Kingly Power*, or any part thereof, I affirm he may not be deprived) he hath loſt this power you plead for, in compelling men in matters of Religion: What ſay you to this?

Ant. *I confeſs if he may be deprived of his Chriſtianity, he hath not this power I plead for.*

Ch. Then I demand this Queſtion, Whether every Chriſtan, without reſpect of perſons, ought not to be ſubject to Chriſts Laws for his Salvation?

Ant. *Yes, it cannot be denyed.*

Ch. Chriſt hath given his cenſure, *Excommunication*, for the Salvation of every Chriſtian. *That he that will not hear the Church, is to be as a Heathen and a Publican*; that is, hath loſt all right and title in Chriſt, and in his Church, till he repent. Now I know it cannot be denyed, but every Chriſtian whatſoever is ſubject to ſin, and ſo to Excommunication, to be as an Heathen, &c. If you ſay, that *Kings* either are not ſubject to ſin, and to impenitency therein, and ſo not to this cenſure of Chriſt, of Excommunication for their impenitent ſin; then conſider what you make them, and *God you make a lyer.* If you grant (as you cannot deny) that *Kings* as well as others, are ſubject to impenitent ſin, and ſo to Excommunication for the ſame; then they being deprived of their Chriſtianity, by your own confeſſion, they are deprived of power to compel in matters of Religion, the which, if it were any part of their

Kingly

Kingly Power, they might be deprived of a part of their *Kingly Power* by being excommunicated. Conſider what a wicked doctrine you teach herein.

Ant. *Doth not the Prophet ſay, That Kings ſhall be Nurſing Fathers, and Queens Nurſing Mothers to the Church? And alſo it is ſaid, that Kings ſhall hate the Whore, make her deſolate, eat her fleſh, and burn it with fire. Where we ſee, that Kings that have power and authority, ſhall deſtroy Antichriſts Kingdom, and nouriſh and cheriſh Chriſts Kingdom.*

Ch. Moſt true it is, the Lord hath ſpoken it, and therefore it ought to be a great comfort to Gods People: but what is this to the purpoſe in hand, namely, That *Kings* may perſecute the contrary-minded. The words of the Prophet *Iſaiah* prove, that *Kings* and *Queens* that have formerly perſecuted and deſtroyed the Church, their hearts ſhall be turned by the power of Gods Word, to be lovers and preſervers of the Church. And the other place, *Rev.* 17. 16. proves, that *Kings* ſhall make that Whore deſolate, &c. not by their temporal Authority or Sword (as ſome ſay, that make more ſhew of Religion than you do, although themſelves be now perſecuted, yet, if *Kings* were of their minds, would be as cruel as you, for they maintain the ſame thing) *but by the Spirit of the Lords mouth, and the Brightneſs of his coming*, 2 Theſſ. 2. 8. For this kingdom of Antichriſt ſhall be deſtroyed without hand, *Dan.* 8 25. only by the Everlaſting Goſpel, *the true Armour indeed, wherewith the Witneſſes fight againſt the Antichriſt*. As the Kings Majeſty acknowledgeth, *Apol. pag.* 93.

Ant. *You are ſo ſtiff againſt uſing of outward weapons in Church-matters, Did not our Saviour make a Whip of ſmall cords, and whip the Buyers and Sellers out of the Temple? And why may not we follow his example?*

Ch. In this and many other actions of Chriſt our Saviour, we are to conſider him as the fulfiller and ender of the Law; as in the action of the *Paſſover, and ſending him that was cleanſed of his Leproſie, to offer to the Prieſt the gift that Moſes commanded*; in which things we are not to imitate him; for by him the Ceremonies are fulfilled and aboliſhed, and the everlaſting Goſpel eſtabliſhed, in the which we are to walk: and it were more than fooliſh to reaſon thus: Chriſt whipped wicked men out of Gods Temple made with hands, with whips made of cord; therfore we may whip wicked men out of Gods Temple made without hands, with whips made of cord. There is a wholſom doctrine

to be collected from the Type to the Truth, as thus: Christ drove out wicked men out of the Temple made with hands, by a carnal or worldly whip; So Christ (by his People) must drive wicked men out of the Temple made without hands, by a Spiritual whip, even his Word, which is called a *Whip* or *Rod*. Rev. 2. 27. and *Psal.* 2. 9. So is Excommunication, 1 *Cor.* 4. 21.

Ant. *If freedom of Religion should be granted, there would be such Divisions as would breed Sedition and Innovasion in the State.*

Ch. Thus when your shews out of the Scripture are answered, then you run to conceits and imaginations, of Sedition, Innovasion, and the like, thinking thereby to disswade Princes, and all that are in authority therefrom, knowing else your kingdom of iniquity would fall. But that it may appear to all that you deal deceitfully herein, let us consider first the Scriptures; secondly, behold the succes, of suffering of Religion free in other Countries. And first, Christ our Saviour (*who is that Prince of Peace*, Isa. 9. 6. not of *Sedition*) hath taught, *Mat.* 10, and *Luk.* 12. *That he came not to send Peace on the earth, but Debate; to divide five in one house, two against three, and three against two; the father against the son, &c. And a mans enemies shall be they of his own household*: And his desire is, that the fire of such Sedition should be kindled. Where we see, this Prince of Peace putteth difference in Religion by preaching his Gospel, which some receive as the savour of life unto them; others refuse it, and so become enemies unto the Truth, and witnesses thereof, as they did to Christ Jesus himself and his Disciples, and as you do to me and others. Secondly, behold the Nations where freedom of Religion is permitted, and you may see there are not more flourishing and prosperous Nations under the Heavens than they are.

Indif. *The Convocation of Bishops, and the rest, have made a Canon, That whosoever shall affirm that the Kings Majesty hath not the same power in Causes Ecclesiastical under the Gospel, that the godly Kings of Israel had under the Law, let him be excommunicated*, ipso facto.

Ch. Yes, they have so. In the beginning of his Majesties Reign, when they had gotten him sure unto them, of the which they so much doubted, as with my own ears I heard some of their chief followers say, when his Highness was coming into *England: Now must Steeples down, and we shall have no more High Commission!* (with a lamentation they spake it) then they made this Canon; because their consciences are convinced, that they stand only by his Power, and if his hand be turned,

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their ſpiritual power of darkneſs falleth to the pit of darkneſs, from whence it came, and whither it muſt go, though there be never ſo much means uſed for the ſupporting of it; for the ſtrong Lord hath ſpoken it, *Revel.*18. As for their ſending men to Hell (as they ſuppoſe) with their *ipſo facto* Excommunications; if they had no ſtronger weapons for the ſupportting of their kingdom, it would ſtand but a ſhort ſpace. If *Iſrael* now were of this world, as it was under the Law, then they ſaid ſomething; but if it be not of this world, as it is not, *John* 17. 14. then the King of *Iſrael* is not of this world; for when this King came, the worldly *Iſrael* knew him not.

Indif. *I ſee evidently, that all are but cavels, and that no mortal man can make any man offer Sacrifices under the New Teſtament, until he be a Believer and converted; for he muſt be in Chriſt before he may offer Sacrifices; for in Chriſt only the Father accepteth us. But what ſay you, Have they not power to compel men to come to the place where the Word is publickly taught, that they may be converted?*

Ch. Well, then you ſee that the example of the Kings of *Iſrael* (who had power to compel them to Sacrifice, or to cut them off) applyed to earthly Princes, is gone, as a meer doctrine of man, and not of God. And for compelling men to hear, that they may be converted; we can learn of no better than of Him, who if we hear not we ſhall have a dreadfull recompence. He had all power in Heaven and in Earth for converting ſouls given unto him, and *ſent his Diſciples, as his Father ſent him*, *Joh.*20.21. charging them that when they ſhould come into a City, &c. if they would not receive them nor their Word, *to ſhake off the duſt of their feet for a witneſs againſt them*, ſaying, *it ſhould be eaſier for* Sodom *and* Gomorrah *in the day of Judgment than for that City or houſe.* And ſo the Apoſtles went from City to City accordingly. Here were no Temples made with hands, nor worldly power to compel all to come unto them to hear the Word of the Lord, but they were commanded to go from City to City, and from houſe to houſe.

Indif. *In thoſe dayes the Magiſtrates were Unbelievers, but the queſtion is where Magiſtrates are Believers.*

Ch. Chriſt had all power needful for that work: if Magiſtracy were a power needful for that work, then Chriſt had not all power; Magiſtracy is Gods bleſſed Ordinance in its right place, but let not us be wiſer than God to deviſe him a means for the publiſhing of his Goſpel, which He that had all power had not, nor hath commanded. Magiſtracy is a

power

power of this world; the Kingdom, Power, Subjects and means of publishing the Gospel are not of this world.

Ant. *A goodly thing indeed that men must go about the Country to preach.*

Ch. In your estimation it is base and contemptible, your Pomp and Pride will not bear this; it is more easie for you to hunt after Promotion till you come to the highest, in getting to be chief Bishop of Bishops within these Dominions, and then cometh your fall, full low, if you repent not: But the wisdom of God hath appointed the chiefest Officers of Christs Kingdom, even the Apostles, thus basely to go up and down to and fro to preach the Gospel; yea, that worthy Apostle *Paul* preached this Gospel *night and day with many tears openly and throughout every house*, Act. 20.

Indif. *But if this be thus, as for my own part I am fully perswaded it is, then I see the High Commission cannot stand; for, as I take it, it is only for Causes Ecclesiastical.*

Ch. So far as it is over Church-matters, it is most unlawful: for the Commission for judging and punishing of the transgressors of the Laws of Christs Church is given to Christ the Monarch thereof, a part whereof he hath left to his Disciples, which is no worldly Commission or Power, but only the Power of the Lord Jesus, the uttermost of which Commission is *Excommunication*, 1 Cor. 5.

Ant. *The High Commission is from the King, and dare you once call it into question?*

Ch. If I do take any authority from the Kings Majesty, let me be judged worthy my desert; but if I defend the Authority of Christ Jesus over mens souls, which appertaineth to no mortal man whatsoever, then know you, that whosoever would rob him of that Honour, which is not of this world, he will tread them under foot: Earthly Authority belongeth to earthly Kings, but spiritual Authority belongeth to that one spiritual King, who is *KING of Kings.*

Ant. *Well, all your pleading will not serve your turn, either you must come to Church, or else go to Prison.*

Ch. I have shewed you by the Law of Christ that your course is most wicked, to compel any by Persecution to perform any service to God (as you pretend.) Now I desire also to shew you, that the Statute Law of the Land requireth only civil obedience, and his Majesties Writings, maintaining the Oath of Allegiance, testifie the same.

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The Law of the Land requireth, that whosoever cometh not to Church, or receiveth not the Sacraments, the Oath of Allegiance is to be tendred to them, which, that it may be manifest to all, that not only I, but all that profess the Faith with me, are most willing to subscribe unto it in faithfulness and truth, I have thought good to express it.

The words of the Oath. *Anno* 3. *Jacobi Regis.*

I A. B. *do truly and sincerely acknowledge, profess and testifie, and declare in my conscience before God and the World, That our soveraign Lord King* James *is lawful King of this Realm, and of all other his Majesties Dominions and Countries; And that the Pope neither of himself, nor by any other Authority of the Church or Sea of* Rome, *or by any other means with any other, hath any Power or Authority to depose the King, or to dispose of any his Majesties Kingdoms or Dominions, or to authorize any forreign Prince to invade or annoy him or his Countries, or to discharge any of his Subjects of their Allegiance and Obedience to his Majesty; or to give licence or leave to any of them to bear Arms, raise Tumults, or to offer any violence or hurt to his Majesties Royal Person, State or Government, or any of his Majesties Subjects within his Majesties Dominions. Also I do swear from my heart, that notwithstanding any Declaration or Sentence of Excommunication, or Deprivation made or granted, or to be made or granted by the Pope or his Successors, or by any Authority derived, or pretended to be derived from him or his Sea, against the said King, his Heirs or Successors, or any Absolution of the said Subjects from their Obedience, I will bear Faith and true Allegiance to his Majesty, his Heirs and Successors, and him and them will defend to the uttermost of my power against all Conspiracies and Attempts whatsoever which shall be made against his or their Persons, their Crown and Dignity, by reason or colour of any such Sentence or Declaration or otherwise, and will do my best endeavour to disclose and make known unto his Majesty, his Heirs and Successors, all Treasons and traiterous Conspiracies, which I shall know or hear of, to be against him or any of them. And I do further swear, that I do from my heart abhor, detest and abjure, as impious and heretical, this damnable doctrine and position, That Princes which be Excommunicated or deprived by the Pope, may be deposed or murdered by their Subjects, or any other whatsoever. And I do believe, and in conscience am resolved, that neither*

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the Pope, nor any perſon whatſoever, hath power to abſolve me of this Oath, or any part thereof, which I acknowledge by good and full Authority to be lawfully miniſtred to me, and do renounce all Pardons and Diſpenſations to the contrary. And all theſe things I do plainly and ſincerely acknowledge and ſwear, according to theſe expreſs words by me ſpoken, and according to the plain and common ſenſe and underſtanding of the ſame words, without any equivocation, or mental evaſion, or ſecret reſervation whatſoever. And I do make this Recognition and Acknowledgment heartily, willingly and truly, upon the true Faith of a Chriſtian. So help me God.

Ant. *This Oath was intended for the Papiſts, and not for you.*

Ch. It is not ſo: for his Majeſty at the laſt Seſſion of Parliam. *Anno* 1609, ſaith thus; *Some doubts have been conceived anent the uſing of the Oath of Allegiance; and that part of the Act that ordains the taking thereof is thought ſo obſcure, that no man can tell who ought to be preſſed therewith, &c. And therefore if there be any ſcruple touching the miniſtring thereof, I would wiſh it now to be cleared, &c.* And thereupon this Statute was made, *Anno 7. Regni Regis Iacobi, &c. Chap. 6.* towards the latter end. *And if any perſon or perſons whatſoever of, or above the age of eighteen years, do now ſtand, or at any time hereafter ſhall ſtand, and be preſented, indicted, and convicted for not coming to Church, or receiving the Lords Supper, according to the Laws and Statutes of this Realm, before the Ordinary, or any other having power to take ſuch Preſentments or Indictments; or if the Miniſter, petty Conſtable or Churchwardens, or any two of them, ſhall at any time hereafter complain to any Juſtice of Peace near adjoyning to the place where any perſon complained of ſhall dwell, and the ſaid Juſtice ſhall find cauſe of ſuſpition; that then any one Juſtice of Peace, within whoſe Commiſſion or Power any ſuch perſon or perſons ſhall at any time hereafter be, or to whom complaint ſhall be made, ſhall upon notice thereof require ſuch perſon or perſons to take the ſaid Oath. And that if any perſon or perſons being of the age of eighteen years or above, ſhall refuſe to take the ſaid Oath, duly tendered unto him or her, according to the true intent and meaning of this Statute, that then the perſons authorized by this Law to give the ſaid Oath, ſhall and may commit the ſaid Offender to the common Jayl, &c.* Where we ſee, that if any take the ſaid Oath at their firſt apprehenſion, they are not to be committed, or if they, being committed, take the ſaid Oath at the next open Court, they are to be ſet at liberty;

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if they will not take the said Oath, to be in a *Premunire*, as is at large in the Statute declared, and as is daily practised with Papists and others.

Ant. *The Kings Majesty requireth your Allegiance to be testified by your coming to Church.*

Ch. I pray let me demand this Question; Doth the King require my coming to Church to worship and serve God, or to worship and serve the King? If to worship and serve the King, I am ready to obey: if to worship and serve God, which none can do but of conscience, the King himself saith he never intended to lay any thing to the charge of any for the cause of conscience; and this coming to Church being a cause of conscience, if not he, why do you lay any thing to my charge for the same? And therefore you wrong his Majesty in thus affirming; for his Highness requireth only my faithful allegiance to be testified by the aforesaid Oath, and therefore hath ordained it, as I shall shew by his Highness own testimony. If I should come to Church, and not in conscience, but for other respects, as many Papists and other Hypocrites do, to God it were most abominable; and what faithfulness can be hoped for in such towards his Majesties Person and State? Can any godly wise man think that he that playeth the dissembling Hypocrite with God, that he will do less with men, and will not work any villany, if it were in his power? and therefore herein you compelling me by tyranny, to bring my body whereunto my spirit cannot be brought, you compel me to hypocrisie with God and man: for if my heart were not faithfull in sincerity to his Majesties Crown and Dignity, as I take God to witness (before whom I must be condemned or justified) it is, these courses would rather harden my heart to work villany than otherwise.

Now for his Majesties many Testimonies in his Writings, they are worthy to be recorded with thankfulness to the Highest for guiding his heart and pen to write such things.

In his Apology for the Oath of Allegiance pag. 4. he saith, (speaking of such Papists as took the Oath of Allegiance) *And I gave a good proof that I intended no Persecution against them for conscience cause, but only desired to be secured of them for evil obedience, which for conscience cause they were bound to perform.* And pag. 60. (speaking of *Blackwel* the Arch-Priest) he saith, *I never intended to lay any thing to the said Arch-Priests charge (as I have never done to any) for cause of conscience.* And pag. 127. he saith, *First, for the cause of their punishment, I do constantly maintain that which I said in my* Apology, *That no*

man, either in my time, or in the late Queens, ever dyed here for his conſcience: for, let him be never ſo devout a Papiſt; nay, though he profeſs the ſame never ſo conſtantly, his life is in no danger by the Law, if he break not out into ſome outward act expreſly againſt the words of the Law; or plot not ſome dangerous or unlawful practice or attempt, &c. Where we may ſee in ſhort what is the whole ſum that he requireth.

And in his Majeſties Speech at the laſt Seſſion of Parliament, *Anno Dom.* 1609. where he ſaith he ſheweth his Subjects his heart, he ſaith thus: *I never found, that blood, and too much ſeverity, did good in matters of Religion: for, beſides, it is a ſure Rule in Divinity, that* God never loves to plant his Church by violence and bloodſhed, *natural reaſon may even perſwade us, and daily experience proves it true, that when men are ſeverely perſecuted for Religion, the gallantneſs of many mens ſpirits, and the wilfulneſs of their humours, rather than the juſtneſs of their cauſe, makes them take a pride boldly to endure any torments, or death it ſelf, to gain thereby the reputation of Martyrdom, though but in a falſe ſhadow.*

A moſt undoubted Truth; which if it be, (as moſt manifeſt it is by the Teſtimony of the holy Ghoſt throughout Chriſts Teſtament, as before is proved) then how curſed are all the rank of you that continually break this ſure Rule of God, thus confidently acknowledged by his Majeſty, planting your Church by violence and bloodſhed, forcing many thouſands againſt their conſciences to be of your Church, and to receive your Sacraments, by all the perſecutions that would follow if they do not yeeld; and thoſe that fear God more than men, and dare not yeeld, caſting them into noiſom Priſons, amongſt moſt wicked Blaſphemers of God, to the wounding of their ſouls, dividing them from their Wives, Children and Families, and from their Callings, ſome an hundred miles and more, utterly conſuming that ſubſtance they have, which ſuſtaineth the blood of them, their Wives and Children; ſeldom or never affording them Releaſe, but either by yeelding to you againſt their conſciences, or elſe by conſuming their bodies to death in Priſon, Baniſhment, or the like, leaving them and their Wives to horrible temptations of Adultery, by parting them and their Wives, and to all manner of evil, in taking them from their Callings, and ſo leaving them in continual Idleneſs. Is Gods Church thus planted? or, do Chriſts Diſciples thus plant?

Indif. *Oh I ſee this ſpiritual power is little inferiour in cruelty to the Romiſh ſpiritual power: I pray how, or when was this ſet up?*

Ch. Henry

Ch. Henry the eight casting off Pope *Clement* the seventh, and so the Popes Power, *anno* 1534, set up this Spiritual Power under him. See *Acts and Mon.* pag. 1201, *&c.*

Indif. *I pray you shew the likeness between these two spiritual powers.*

Ch. I will do my best endeavour, which is but small. First, the Romish spiritual Power doth make Laws to the Conscience, and compel all thereunto by Excommunication, Imprisonment, Banishment, Death, and the like. This Spiritual Power doth the like, upon the like penalties, as all know.

The Romish Power doth give Titles to his Ministers, which are the Titles of God and Christ, as spiritual Lords, great Bishop, and many more. This spiritual Power doth the like, as all know.

The Romish Power doth set up Lords over their Brethren in spiritual things, unto whom they command Honour, and great Livings to be given, great Pomp and Pride. This Power doth the like, as all know.

I shall not need to speak of this, in that all Books are full, and all Consciences (except those that are seared with hot irons) convinced hereof. Let but Mr. *Fox*, or any others, who have described the spiritual Power of *Rome*, let but their Description thereof be compared with this spiritual Power, in all their Laws, Courts, Titles, Pomp, Pride and Cruelty, and you shall see them very little differ, except in their Cruelties, which (glory be to God) the Kings Majesty, who thirsteth not after blood, hath something restrained; although it is most grievous Cruelty to lye divers years in most noisom and filthy Prisons, and continual temptations of Want, their Estates overthrown, and never coming out (many of them) till death; let it be well weighed, and it is little inferiour to the cruel sudden death in times of the Romish Power in this Nation.

Indif. *It is very apparant it is that image or similitude of that Beast spoken of*, Revel. 13.

Ch. Oh yes, for there is no such Image of the Popish Power under the Heavens as this. Well, our comfort is, the strong Lord hath said, *The Kings of the Earth* (by whose Power both the Beast and his Image is supported) *shall take their Power from her*, then shall she stand naked and desolate: And to this purpose his Majesty hath a worthy Exhortation to all Princes, &c. in his *Apologie*, pag. 103. The words are these: *For as she did fly but with your feathers, borrowing as well her Titles of greatness, and forms of honouring her from You, as also enjoying*

all her Temporal Livings by your liberalities: ſo if every man do but take his own again, ſhe will ſtand up naked, &c. Oh that the words of God might be accepted of his Majeſty, ſet down by the holy Ghoſt, *Rom. 2. Thou that teacheſt another, teacheſt thou not thy ſelf?* For, if he would take but his own, their Titles of Greatneſs, and forms of honouring them, and their Temporal Livings, this Spiritual Power would ſtand very naked and deſolate.

Indif. *Well*, the hearts of Kings are in the hands of the Lord, and he can turn them as the Rivers of waters: *but I deſire your advice for my own eſtate: I know every one muſt bear their own burden, I have a long time remained ſubject to this Spiritual Power, partly through ignorance, and partly through fear.*

Ch. I will firſt declare unto you the Judgments of God againſt ſuch as ſubmit thereunto, that ſo from an utter abhorring thereof you may come out, never to return thither again. Secondly, I will do the beſt I can to ſhew you the way the Lord requireth you to walk in, and that only out of his Word.

The Judgments are ſo fearful as I tremble to think of them, greater than which is not manifeſted in the whole Book of God, *Rev* 14. 9, 10, 11. *And the third Angel followed them, ſaying with a loud voice, If any man worſhip the Beaſt and his Image, and receive his Mark in his forehead, or on his hand, the ſame ſhall drink of the Wine of the Wrath of God, yea, of the pure Wine that is poured into the Cup of his Wrath; he ſhall be tormented in Fire and Brimſtone before the holy Angels, and before the Lamb. And the ſmoak of their torments ſhall aſcend evermore, and they ſhall have no reſt day nor night, which worſhip the Beaſt and his Image, and whoſoever receiveth the print of his name.*

Indif. *I confeſs theſe Judgments are to be trembled at; but how do you apply them properly to ſuch as worſhip in theſe Aſſemblies?*

Ch. For the ſatisfaction of all conſciences herein, that it may appear plainly, not to be gain-ſaid, let us conſider the words of Wiſdom, ſet down in order as they lye. And firſt, what is meant by *Worſhip*. 2ly, what is meant by the *Beaſt*. 3ly, what his *Image* is. 4ly, what his *Mark* is. And laſtly, what is meant by *Forehead* or *Hand*.

And firſt, for *Worſhip*. It is plentifully manifeſted in the Scriptures, that it is Service, Subjection, or Obedience to ſuch things as are commanded by God, or others; as *Mat* 4.10. *Exod.* 20. 5. *Deut.* 13.4. and therefore *his ſervants we are whom we obey*, Rom. 6. 16. and as the Lord

Lord ſaith, *If I be your Maſter, where is my fear? if a Father, where is mine honour or worſhip?* Mal. 1. 6.

Secondly, by *Beaſt*, the Scripture ſpeaketh ſometimes of cruel men in power and authority; as *Dan* 7.17. *Luke* 13. 31, 32. 2 *Tim.* 4.17. Sometimes of a blaſphemous Spiritual Power exerciſed by men, received of the Dragon exalting it ſelf above God, making war with the Saints, and overcoming them; and that hath power over every Kindred, and Tongue, and Nation, ſo that all that dwell upon the Earth worſhip him, &c. And this is the Beaſt here ſpoken of, even that Spiritual Power or Juriſdiction of *Rome*, which firſt wrought in a myſtery, and by degrees was exalted, till at laſt it was exalted to this cruel Beaſt, deſcribed *Revel.* 13. 1, &c. which Beaſt openeth his mouth to Blaſphemy againſt God, ſaying and practizing, that the Commandments that God hath given for his Service, are not to be regarded, but inſtead thereof, ſetteth up Commands of his own, unto which whoſoever will not be ſubject, Excommunication and all cruelty, even unto Death, will enſue, yea even with Gunpowder ere it fail: and for this his cruelty he is called a Beaſt.

Thirdly, By *Image* is meant any form, ſhape, ſimilitude, or reſemblance of the thing ſpoken of, as *Deut.* 4. 15, 16, &c. *Exod.* 20. 4. ſo that whereſoever ſuch a ſpiritual power is, as this above deſcribed, there is the Beaſts Image, *as in England*: the like Power or Beaſt to the firſt, is not to be found under the Heavens, in exaltation and cruelty.

Fourthly, By *Mark*, is meant Profeſſion or Practice, whereby we are known from others, as *Mat.* 7. 20. 1 *Joh.* 2. 3. *Joh.* 13. 35. As Badges or Marks do put difference between this mans and that mans, in cattel or ſervants, as by ſuch a mans Mark we know theſe are his Sheep, and by ſuch a mans Badg we know this man belongeth to ſuch a great man: ſo they are ſaid to have put on Chriſt, that have received his Baptiſm, *Gal.* 3. 27. even as a ſervant is known by putting on his Livery.

Laſtly, *Forehead* or *Hand*; the holy Ghoſt uſeth that phraſe from the Old Teſtament, where Gods People were commanded, not only to lay up his Commands in their hearts and in their ſouls, but to *bind them for a ſign upon their hands, that they might be as frontlets between their eyes*, Deut. 11. 18. and 6. 6, 8. the Wiſdom of God therein teaching, that the Forehead and Hand are the apparanteſt parts of the body, to the view of all men: ſo that to receive the Mark in the *Forehead* or *Hand*, is to make manifeſt Profeſſion of him we obey. The ſum of all which

is,

is, that whoſoever openly profeſſeth obedience and ſubjection to that ſpiritual cruel power of *Rome, the Beaſt*, or to that ſpiritual cruel power of *England, his Image*, (whereſoever they or either of them are exalted) ſuch a one, and ſuch perſons *ſhall drink of the Wine of Gods wrath, and be tormented in fire and brimſtone, and ſhall have no reſt day nor night for evermore.*

Indif. *Your deſcription of the Beaſt the* Papiſts *will deny, ſo will the* Engliſh Lord Biſhops *and their followess, deny your deſcription of his Image; but thouſands will grant both: and ſome will deny both, as the* Familiſts, *who ſay, that Religion ſtandeth not in outward things, and therefore they will ſubmit to any outward ſervice, and they that do not ſo, but ſuffer perſecution (ſay they) are juſtly perſecuted.*

Ch. Thoſe Enemies to the Croſs of Chriſt are moſt of them not worth information, becauſe for the moſt part they are ſuch as do with an high hand ſin after enlightning, having forſaken the way wherein they walked, becauſe they would not bear Chriſts Croſs; but in that ſome ſimple ſouls may be ſeduced by them, let us a little in general compare their Opinion with the Scriptures.

True it is, that Religion ſtandeth not only in outward things, for God requireth the heart, and truth in the inward parts: but that God requireth not our ſubjection (upon fearful puniſhments) to thoſe outward Ordinances which he requireth, is a doctrine of Devils, as I ſhall prove.

And firſt, for the outward Ordinances of the Old Teſtament, which were meerly ſhadows, and now are *beggerly rudiments*, Gal. 4. 16. what indignation the Lord had towards them that tranſgreſſed. *Nadab* and *Abihu* offering ſtrange fire, which the Lord hath not commanded, *a fire went out from the Lord and deſtroyed them*, Levit. 10. 1, 2. The *men of* Bethſhemeſh *looking into the outward* Ark, *which God had forbidden, the Lord ſlew fifty thouſand and threeſcore and ten of them*, 1 *Sam.* 6. 19. *Uzza*, of a good intent, leaning his ſhoulder to the ſame outward Ark, which God forbad, the Lord ſlew him. 1 *Chr.* 13 7—10. *Uzziah* the King offering up outward Incenſe, (which God commanded to be done only by the Prieſts, *Numb.* 18. 3, 7.) the Lord ſmote him with Leproſie until his death, 2 *Chron.* 26. *Corah* and his company, what fearful Judgments came upon them (though he a *Levite*) for preſuming to meddle with the Prieſts Office, the Earth opening and ſwallowing them up, *Numb.* 16. King *Saul* likewiſe offering up Incenſe (in time of need as he thought) the Lord rent his Kingdom from him,

1 *Sam.*

1 *Sam.* 13. as alſo for his diſobedience afterwards, touching the ſpar of the Amalecks Cattel, 1 *Sam.* 15. How often was the wrath of the Lord poured down upon the Iſraelites, becauſe of their tranſgreſſion of his outward Ordinances, in place, perſon, and things? for it was a Law, *Lev.* 17. 3, 4. *That who ſo brought not his Sacrifice to the place*, viz. *to the door of the Tabernacle of the Congregation, but offered it up other where, blood ſhould be imputed to that man, and he ſhould be cut off from among his People*: yea, *ſuch Sacrifices were eſteemed of God, as offered to Devils*, ver. 7. And the Lord cauſed them to pronounce, (*Deut.* 27. 26.) *Curſed be he that confirmeth not all the words of this Law, to do them: and all the people muſt ſay, So be it.* Was God thus jealous of *Moſes's* Ordinances, and is he leſs jealous of *Chriſts*? Muſt he dye that deſpiſeth *Moſes* Law, and ſhall he eſcape that deſpiſeth Chriſts, upon what pretence ſoever? And Chriſt ſaith, *It becometh him, and all his, to fulfil all Righteouſneſs in outward Ordinances, as waſhing with water*, Mat. 3. 15. And, *whoſoever ſaith, he knoweth God, and keepeth not his Commandments*, (which are outward, aſwell as inward) *he is a lyar*, 1 Joh. 2. 4. And *whoſoever breaks the leaſt Commandment, and teacheth men ſo, he ſhall be called the leaſt in the Kingdom of Heaven*, Mat. 5. 19. And *whoſoever will not hear that Prophet* (Chriſt Jeſus) *in all things that he ſhall ſay unto them, ſhall be deſtroyed out of his People*, Acts 3. 22, 23. The affections of the ſoul are to be manifeſted by the actions of the body, according to Gods Word, and all other good intents or affections are abominable. We may not, neither can we worſhip God with our ſpirits, and the Devil with our bodies; for, *we are bought with a price, and therefore muſt not be the ſervants of men; but muſt glorifie God with our bodies, and with our ſpirits, for they are his*, 1 Cor. 6. 20. and 7. 23. And this may ſuffice to ſatisfie any concerning the overthrow of this curſed Conceit, knowing alſo that Chriſt and his Apoſtles, and all his Diſciples to the end of the world, might, and may live peaceably enough from Perſecution, if this Doctrine might be obſerved, *viz. Submiſſion with our bodies to any outward ſervice.* The Lord diſcover ſuch Hypocrites.

Indif. *I bleſs God, I have learned of the Apoſtle*, 2 *Cor.* 13. 8. to ſay nothing againſt the Truth, but for the Truth, *and therefore when I ſee things are evidently manifeſted by the Scriptures, am deſirous to ſubmit, and not to cavil. But you know it is pleaded, they have the Word and Sacraments in the Engliſh Aſſemblies.*

Ch. I

Ch. I confeſs they have the Scriptures, in the which Gods Myſteries are contained, which are locked up from them, and revealed to his Saints, *Col.* 1. 26. which they wofully pervert to their own deſtruction: They have alſo imitations of Gods Ordinances, as *Water*, *Bread*, and *Wine*, and other things, which they uſe after their own inventions; which things make them boaſt ſo much of their Chriſtianity, and of their Church, which makes them reaſon thus:

We are Gods People, for we have the Word and Sacraments. The Philiſtims might better have reaſoned, 1 *Sam.* 5. who had the true Ark of God amongſt them; (theſe have but a ſhew) *We are Gods People, for we have Gods Ark, and holy Oracles amongſt us.* But I think they had no great cauſe to rejoyce thereof in the end: No more ſhall theſe have in the end, when God recompenceth all that withhold the Truth in unrighteouſneſs. Gods dealing is not now as it was of old, he now reſerveth puniſhment to the laſt day, he is patient, and would have men repent: but they deſpiſe his bountifulneſs and long-ſuffering, preaching peace when there is no peace.

Indif. *It cannot be denied, but that the Miniſters preach many excellent Truths, and do bring people to much reformation in many things.*

Ch. True, it cannot be denied. For, if the Devil ſhould come in his own likeneſs, men would reſiſt him; but becauſe he transformeth himſelf into an Angel of light, therefore he deceiveth. So his miniſters, if they ſhould teach all lyes, men would not be deceived by them, nor plead for them; but becauſe they teach many Truths, people receive them.

But firſt, for whatſoever they teach, they neither could nor ſhould teach publickly, their mouths ſhould be ſtopped, if they received not that their power to teach ſuch Truths from thoſe the Dragon ſends; and therefore none can receive thoſe Truths from them, but they receive the Devil by whoſe power they teach: for, as our Saviour ſaith, *Mat.* 10. 40. *He that receiveth you, receiveth me; and he that receiveth me, receiveth him that ſent me.* So, he that receiveth thoſe the Beaſt ſends, receiveth the Beaſt; and he that receiveth the Beaſt, receiveth him that ſent him, that is the Devil. Further, Did not that Southſayer *Balaam* teach excellent Truths? *Numb.* 23 & 24 chapters. Yea, the Southſayers of the Philiſtims the like, 1 *Sam.* 6. Yea, thoſe in the Goſpel preach in Chriſts Name, *Mat.* 7. 22. As many moe teſtimonies might be manifeſted.

And ſecondly, For their bringing of people to Reformation, and therein doing great works. Did not the Southſayers, before recited,

1 *Sam*

1 *Sam.6.* ſhew the Princes their ſin in detaining Gods Ark, and the judgments againſt them for the ſame, exhorting them to ſend it away, and not to harden their hearts, as *Pharoah* and the Egyptians hardned their hearts? And was not Reformation wrought hereby? And did not they that preached in Chriſts Name caſt out Devils, and do many and great works? of whom our Saviour teſtifieth, *he never acknowledged them.* But let us a little conſider wherein the Reformation conſiſteth, procured by their preaching, in Drunkenneſs, Whoredom, Swearing, &c. moral duties, which things whoſoever is not reformed in, ſhall never ſee Gods Kingdom; yet which things many of the Philoſophers (that knew not God) abounded in, as they that know the Stories cannot deny. But do they teach their hearers to hate vain inventions, and love God's Law? In a general manner of teaching they may, but if it come to particular practice, you ſhall ſee what they will do. Do they teach any to ſubmit to that one Law-giver, Chriſt Jeſus, for the guidance of his Church, and not to Antichriſts Abominations? No, they will tell you, you muſt ſigh and groan, till the Magiſtrate will reform; for you are a private perſon, and muſt be ſubject: And if the powerful working of Gods Word and Spirit prevail in you, to let you ſee, that the Magiſtrates not reforming will not excuſe you at the day of account, but that *that ſoul that committeth abomination ſhall dye*, and that rather than you will worſhip the Beaſt or his Image, you will ſuffer with Chriſt peaceably, ſeparating your ſelf from ſuch open prophanation as neither can nor will be reformed; endeavouring to ſquare your ſelf both in your entrance, and walking in Chriſts way, unto that golden Rule that he hath left for direction: then the beſt of all theſe Preachers and Reformers will be hot and bitter, labouring with all the turning of devices to turn you, and withhold you from Reformation: And if they cannot prevail hereby, then publiſh you in their priviledged Pulpits, where none may anſwer them, You are a *Schiſmatick*, *Brownift*, *Anabaptiſt*, and what not? to make the multitude abhor your doings, and not to follow you therein; and ſome of them (if not all) under a colour, procure your Impriſonment and trouble by their Canonized Lords, or ſome of their helliſh Purſevants. And ſuch Preachers of Reformation are the beſt of them all.

Indif. *Oh how have we been beſotted in theſe things for want of true knowledge and underſtanding from the Scriptures! how have I and others ſatisfied our ſelves with theſe things, in that our eſtate was happy,*

perſwading our ſelves thereof! when alas, our fear towards God was taught by the inventions of men; *but the reaſon thereof was, we judged our ſelves by our own perſwaſions, and not by Gods Word.*

Ch. I pray you let not that ſeem ſtrange unto you, that people ſhould perſwade themſelves of their good eſtate with God, when it is not ſo. The *Iſraelites*, Gods People, thought their eſtate good many times, when alas it was otherwiſe, as the Prophets declared unto them; yea, our Saviour teſtifieth, that they boaſted of God being their Father, when they not ſo much as knew him, *Joh.* 8. 19. yea, when they were of their father the Devil, ver. 44. The five fooliſh Virgins thought their condition good enough, and that they ſhould have been let in, but it was otherwiſe, *Luke* 20. The wicked thought they did God ſervice that killed Chriſts Diſciples, *Joh.* 16. 2. *Mans heart is deceitful*, Jer. 17. 9. Who are more confident of their good eſtate with God than the Papiſts, notwithſtanding all their groſs abominations? Even ſo have you and I (God pardon us) thought beyond all, that we were in a good eſtate, having ſuch zealous Teachers, that teach ſo many excellent Truths under the title of Chriſts Miniſters, till we came to examine them, as the Church of *Epheſus* did, *Rev.* 2. then we found them to have no other Miniſtry than that they received from the Beaſt and his Image, which the Dragon gave, *Rev.* 13.

Indif. *Are all, without exception, in this fearful eſtate to be caſt into the Lake, that burneth with fire and brimſtone?*

Ch. All that ſubmit, obey, or worſhip the Beaſt without exception; for there is no reſpect of perſons with God. So ſaith the Lord, *If any man worſhip, &c.* Theſe worſhippers under the Beaſt's Image may be divided into two ſorts: Firſt, thoſe that ignorantly perſwade themſelves that all that is practiſed is good and acceptable to God: Secondly, thoſe that ſee and acknowledge many things to be evil, which they would gladly have removed; but becauſe they cannot without the Croſſe of Chriſt, partly for that, and partly by the perſwaſion of their Prophets (that the things are not fundamental, and the like pretences) all ſubmit, and teach men ſo.

Indif. *Some affirm, There be thouſands in* England *that never worſhipped the Beaſt, &c. but be careful to keep the Commandments of God, and Faith of Jeſus.*

Ch. Such are not under theſe Judgments; but if their meaning be of any that ſubmit to theſe Ordinances appointed for theſe Aſſemblies, ſuch Teachers

Teachers preach peace when there is none, ſtrengthen the wicked that they cannot return from their wicked way, by promiſing them life, whoſe reward ſhall be according to the reward of ſuch falſe Prophets, *Ezek.* 13. 1. and chap. 14. 10. becauſe they follow their own ſpirit, and have not received it from the Lord: for thus ſaith the Lord, *Such ſhall drink of the Wine of the Wrath of God.*

Indif. *It is alſo affirmed by ſome, That in reſpect of perſonal graces, ſome of the Profeſſors (as they are called) are the Children of God, and may be communicated with privately, though in reſpect of their Church-actions they are members of Antichriſts body, to whom the Judgments of God appertaineth.*

Ch. This opinion proceedeth not from Gods Word, but from man's vain heart, by the ſuggeſtion of the Devil: which, that it may evidently appear, let us a little conſider of it. In truth it is to ſay, that in one reſpect they have Gods Promiſes appertaining to them: in another reſpect they have Gods moſt fearful Torments (pronounced againſt that Beaſt, and that falſe Prophet, *Rev.* 19. 20.) appertaining to them: In one reſpect they are Gods People, ſerving Him their Maſter: in another reſpect the Devils people, ſerving him their maſter: In one reſpect they ſhall be ſaved, in another reſpect they ſhall be damned. But what falſe doctrine this is, Gods holy Word doth diſcover. Our Saviour ſaith, *No man can ſerve two maſters; ye cannot ſerve God and Riches*, Mat. 6. 25. And can any ſerve Chriſt and the Beaſt, God and the Dragon? When Chriſt ſhall come at the laſt day to give to every man according to his works, will he ſay to any one, In reſpect of thy perſonal graces I will ſave thee, Come thou bleſſed, (as he will ſay to all his Children:) But in reſpect of thy being a member of Antichriſts body, I will damn thee. Go thou curſed, as he will to all that worſhip or obey the Beaſt? Will not Chriſt Jeſus pronounce abſolutely either Salvation or Condemnation to every one? and that according to this word, *Joh.* 12. 48. ſo as God in his Righteouſneſs will either juſtifie or condemn every man: So hath He taught us to know, that no Fountain can make ſalt water and ſweet, *Jam.* 3. 12. And therefore, that by mens fruits we ſhould know and judge them to be not both good and evil trees at one time, as this opinion teacheth, but either *good*, or *evil*: alwayes taking heed, *we juſtifie not the wicked*, nor *condemn the innocent*, *both which are abominable to the Lord*: And for any communion whatſoever with them; *What fellowſhip hath Chriſt with Antichriſt, the Righteous with the Wicked, the*

Servants of the Lamb, with the ſervants of the Beaſt? But I leave this for further anſwer to thoſe, who although they are nearer to this man that hath publiſhed this opinion than I am, yet hath (according to truth) confeſſed in writing, *That there is nothing to be expected from Chriſt, by any member of the Church of* England, *but a pouring out of his eternal Wrath upon them.* Mr. De-Cluſe. Adverti. pag. 9.

Indif. *Well, I praiſe God, I am much informed in theſe things; yet one thing more I will deſire your anſwer unto: The caſe ſtandeth thus with me: In theſe things I am betwixt faith and doubting; though the rather I believe theſe things you ſay are true, and that I may never go to theſe Aſſemblies again without ſin; but I am not ſo perſwaded thereof, that I dare ſuffer for it: What if I ſhould (not having Faith to ſuffer) for fear of perſecution, go to their Worſhip again?*

Ch. It were your moſt fearful ſin, which I prove thus; and I pray you obſerve it well: You muſt do it, either as being verily perſwaded you do well, and then all this beginning of Light in you ſhould be extinguiſhed, and ſo your eſtate is with the worſt, if not worſe: or elſe you muſt do it, doubting whether you do well or no: For I hope you will not ſay, you do it knowing you do evil. If you do it doubting, the Lord ſaith, *It is ſin*, Rom. 14. 23. which I hope you will acknowledge, and not approve your ſelf to do well in ſinning, and then *God is merciful to forgive your ſin*, either this or any other, 1 *Joh.* 1, 9. But if you ſay, you ſin not therein, doing it doubtingly, you make God a lyar, who ſaith, *It is ſin, and your ſin remaineth.*

Indif. *What if I ſhould many times go through weakneſs?*

Ch. If you unfainedly repent, being through weakneſs, there is mercy with God, though it ſhould be *ſeventy times ſeven times in a day*, Mat. 18. 21, 22. But we had need to take heed of our repentance. The Apoſtle ſaith, where there is godly ſorrow for ſin, *what Care it worketh in you, yea, what Indignation*, &c. 2 *Cor.* 7. and cuſtom in ſin is dangerous, we had need to take heed we be not hardned through the deceitfulneſs of ſin, *Heb.* 3. 13.

Indif. *Then you hold, that if any man approve himſelf in ſinning, his ſin remaineth.*

Ch. If any man ſin, and ſay he hath not ſinned, *there is no truth in him*, 1 Joh. 1. 8. and *God will enter into judgment with him*, Jer. 2. 35.

Indif. *Then abſolutely I ſee, that if any man worſhip the Beaſt, or his Image, &c. as before you have ſhewed, he neither hath Faith nor Fear*

of

of God in him, what ſhew of Godlineſs ſoever he maketh. But what ſay you, may not a man that ſeparateth from all uncleanneſs, though he yet ſee not the way of Chriſt in his Ordinances, may not ſuch a man be ſaved?

Ch. Yes, upon this condition, that he believe in Jeſus Chriſt for his only Righteouſneſs, and be willing and ready to hear and obey his Ordinances; an example hereof we have in *Cornelius*, Acts 10. *But if any will not hear that Prophet* (Chriſt Jeſus) *in all things whatſoever he ſhall ſay unto them, they ſhall be deſtroyed out of his People*, *Act.* 3. 22, 23.

Indif. *What do you mean by* will not hear?

Ch. That when any part of the Way of God is manifeſted to them, they diſpiſe and contemn it, or carelefly neglect it; otherwiſe, men may not receive ſome of Chriſt's Truth, and yet not be ſaid, that they will not receive it.

Indif. *It is a great ſtumbling-block to many, that divers who profeſs Religion, walk corruptly in their converſation; it is a great cauſe that the wicked open their mouths againſt God's Truth.*

Ch. Alas, it is moſt lamentable! but God's People muſt know it hath been and will be ſo unto the end of the world: And therefore Chriſt Jeſus hath appointed means for the redreſſing thereof in his Church, *Mat.* 18. and 1 *Cor.* 5. *&c.* And we may not juſtifie or condemn any Religion whatſoever by mens perſonal walkings. May we ſay, the Religion of the Philoſophers was good, becauſe of their moral vertues? or, that the Religion that *Judah* and *David* profeſſed was evil, becauſe of *Judah*'s Inceſt, and *David*'s Adultery and Murder, *Gen.* 38. and 2 *Sam.* 11. or the Religion of Chriſt evil, becauſe that one that profeſſed it, fell into Inceſt, 1 *Cor.* 5. God's People had need to take heed of ſinning, whereby to cauſe the Adverſaries to blaſpheme, for the which God may make them examples to all ſucceeding Ages.

Indif. *I give you hearty thanks for your pains with me in theſe things, and I truſt I ſhall not let them ſlip, but remember them all my life, and put them in practice.*

Ch. The glory and thanks thereof only belongeth to God, for to him it is due; but this I deſire you to conſider, that the knowing of the Will of God, without practiſing of it, doth us rather hurt than good; the Scripture ſaith, *Not the knowers, but the doers are juſti-*

fied, Rom. 2. 13. Jam. 1. 12. And, *he that knows his Maſters will and doth it not, ſhall be beaten with many ſtripes.* Many there be in this Nation (with grief of ſoul I ſpeak it) that acknowledge and confeſs the Truth, but practiſe it not, for ſome reſpects or other; the Lord perſwade all your hearts to the ſpeedy practice thereof, and that by many examples that are left unto you. *David* that man of God ſaith, *I made haſte, and delayed not to keep thy Commandments*, Pſal. 119. 60. The Diſciples, *Mat.* 4. *immediately without tarrying followed Chriſt.* The three thouſand the ſame day they were informed, obeyed the Lord, and were *baptized*, *Act.* 2. The *Samaritans*, Acts 8. 12. *aſſoon as they believed, were baptized, both men and women.* The *Eunuch* likewiſe, ver. 38. The *Jaylor*, *Lydia*, *Paul*, and a cloud of Witneſſes, communing not with fleſh and blood, but obeyed the Lord aſſoon as they believed. Here was no ſtaying to hear what this, and that learned man could ſay againſt it as now a dayes; but as they were confidently perſwaded thereof, they obeyed. And to I am aſſured it ſhall be by little and little, as the kingdom of the Beaſt diminiſheth.

Indif. *I hope I ſhall teſtifie to all, my ſpeedy walking in the ſteps of theſe holy men; but one thing there is yet which hath much troubled me and others, and in my judgment hath much hindred the growth of Godlineſs in this Kingdom, and that is, That many, ſo ſoon as they ſee or fear trouble will enſue, they fly into another Nation who cannot ſee their converſation, and thereby deprive many poor ignorant ſouls in their own Nation, of their information, and of their converſation amongſt them.*

Ch. Oh! that hath been the overthrow of Religion in this Land, the beſt able and greater part being gone, and leaving behind them ſome few, who by the others departure have had their afflictions and contempt increaſed, which hath been the cauſe of many falling back, and of the adverſaries exalting. But they will tell us, we are not to judge things by the effects, therefore we muſt prove that their flight unlawful, or we ſay nothing.

And firſt, Whereas it is ſaid by ſome of theſe flyers, that many of the People of God fled into foreign Countries, and that God gave approbation thereof; as *Moſes*, *David*, our Saviour *Chriſt* in his infancy, and others, thinking hereby to juſtifie this their flight. I anſwer; God preſerved *Moſes* and the reſt in their flight, till the time was come that

he

he imployed them in his ſervice, then in no caſe he would ſuffer them to ſtie; as when *Moſes* manifeſted his exceeding backwardneſs to the Lords work, in helping his People out of bondage, uſing many excuſes, the Lord *was very angry with him*, Exod. 4. 10–15. And whither did our Saviour ſtie when the time came that he was *to ſhew himſelf to Iſrael?* Luk 1.80. If any of theſe men can prove the Lord requireth no work at their hands to be done for his Glory, and the Salvation of thouſands of ignorant ſouls in their own Nation, let them ſtay in forreign Countries. But I truſt God's People have learned, not to ſay, *the time is not yet come that* Babel *ſhould be deſtroyed, and the Lord's Houſe builded*, but that *the time is come to build the Lord's Houſe, and not to dwell in ceiled houſes*, Hag. 1. or any way to ſeek our outward promotion; which if it be granted, that the time is come, not only *to come out of Babel*, but *to deſtroy her*, all theſe objections are nothing; except they prove, that when God called any of his People to his Work, they left it for fear of trouble. This doctrine was not approved of God, when the time came that his Adverſaries were to be rooted out, and that his People had gotten ſome victory. The *Reubenites* and the *Gadites* could have been content to have remained to their moſt peace and commodity, Num 32. but *Moſes* ſaid unto them, *Shall your Brethren go to War, and ye tarry here? wherefore now diſcourage ye the hearts of the Children of Iſrael? &c.* ſharply reproving them, *as an increaſe of ſinful men, riſen up in their fathers ſteads ſtill to augment the fierce Wrath of the Lord*; and *Moſes* would not be ſatisfied until they had promiſed that they would go with their Brethren to the Lord's Work, and would not return to their houſes till they had accompliſhed the ſame. And the Angel of the Lord doth ſay, *Curſe ye* Meroz, *curſe the inhabitants thereof, becauſe they came not to the help of the Lord, to help the Lord againſt the Mighty*, Judg. 5. 23. Alſo, becauſe the men of *Jabeſh Gilead* came not up to the Lord, to help their Brethren againſt the wicked men of Gibeah, *all the men were deſtroyed, and all the women that had lien by men*, Judg. 21.11. no excuſe whatſoever could ſerve. Did God thus reſpect his Work and People then, as all muſt put to their helping-hand, and none muſt withdraw their ſhoulder leſt others were diſcouraged; and is there no regard to be had thereof now, but any occaſion, as fear of a little Impriſonment, or the like, may excuſe any, both from the Lord's Work, and the help of their Brethren, that for want of

their ſociety and comfort are exceedingly weakened, if not overcome? If anſwer be made, They perform their duty in both, that they do the Lord's Work; the Paſtor feeding his Flock, and the People walking in fellowſhip one towards another. I demand, Doth the Lord require no more work of them? doth he not require that they ſhould help to caſt down *Babel?* If reply be made, They do it by their Books. I anſwer; That may be done, and their Lights ſhine by their mouthes and converſations alſo among the wicked, which is the greateſt means of converting them, and deſtroying Antichriſt's kingdom: *They overcame* (not by flying away, but) *by the Blood of the Lamb, and by the Word of their Teſtimony, and they loved not their lives unto the death*, Revel. 12. 11. God's People are the Lights of the World, a City ſet on a Hill, a Candle ſet on a Candleſtick, giving light to all that come in, *Matth.* 5. and therefore muſt ſhine by their Perſons, more than by their Books. Great help and incouragement would it be to God's People in affliction of Impriſonment and the like, to have their Brethrens preſence to adminiſter to their ſouls or bodies, and for which cauſe Chriſt will ſay, *I was in Priſon, and ye viſited me; in Diſtreſs, and ye comforted me*; and unto thoſe that do not ſo according to their ability, *Go ye curſed*, *Mat.* 25. If men had greater love to God's Commands, or the Salvation of thouſands of ignorant ſouls in our Nation, that for want of inſtruction periſh, than to a little temporal affliction, they would never publiſh nor practiſe as they do in this thing.

Thus have I in ſhort ſhewed you my poor ability in theſe things. And for all other things we hold; as the lawfulneſs of Magiſtracy, God's bleſſed Ordinance; and Chriſt our Saviour taking his fleſh of the Virgin *Mary*, by the wonderfull work of the holy Ghoſt, &c. You may ſee them in our *Confeſſion* in print, publiſhed four years ago.

THE END.